





As tragically and lamentably as the affair terminated, it is one of perhaps more importance to the Abolition cause than any other that has ever transpired; and one such event will do more for its advancement and success than all the papers and pamphlets that have ever been issued. All the meetings that have been held, all the speeches that have been delivered, and all the appeals that have been made to the liberality, humanity, and sympathy of mankind.

*Alton Daily Journal.* — *Alton, Ill.*

We insert in to-day's paper the statement of the Mayor of Alton in relation to the late most audacious violation of the laws which occurred in that city.

Where this mob-law is to stop we know not, but unless a step is put to it we may soon expect the horrible scenes of the French revolution to be re-enacted before our eyes, and the indiscriminate massacre of women and children, as well as men, to become every day occurrences.

Time was when American citizens revered the laws of their country, and all seemed bent upon upholding them at all hazards.

But what do we now see? Any ten or twenty individuals may at pleasure take the law into their own hands and *justify*, without fear of consequences, the expressed will of twelve millions of freemen. Can this state of things be endured for any great length of time?

Monarchy itself must ultimately be preferred to such a deplorable state of anarchy.

#### Ohio Political Register.

Yesterday morning's mail brought us the Alton Telegraph of the 8th inst., containing the melancholy intelligence of the death of the Rev. E. P. Lovejoy, late editor of the Alton Observer, who was killed while defending his printing press and type against the assaults of a lawless mob.

We cannot command terms to express our deep abhorrence of this fatal outrage upon the life and property of an individual. We shall await calmly the course of events; and see whether the lovers of order and law in Alton, will bring to merited punishment, all enraged in this bloody and unparalleled outrage. It is their only course, to free their city from the lasting stigma that will otherwise attach to the name of Alton.

#### Western Christian Advocate.

While we believe modern, or rather recent abolitionism, badly calculated to enlighten those who need instruction on the subject of slavery, and in no respect suited to benefit master or slave; we consider the plan of having recourse to *an infinitely worse* than the worst ingrediens of abolitionism and slaveholding. Mobism treason against the state, it is *murtherous* against society, it is *cowardly* in its attacks; and all its actors, accomplices, favorers, apologists, and such as do not directly interfere with it down, are friends of anarchy.

The *liberty of the press*, too, is sacred, and cannot be interfered with, but at the expense of liberty and truth. Let its sophistry be met by argument, facts and demonstrations; and let its sound teachings be received as truth. This is the only way to put down error, and establish what is right.

#### Louisville Journal.

The Anti-Absolutionist, no less than the lover of his country and the detester of insubordination and crime, has cause deeply to regret this most atrocious tragedy. It is well if this martyrdom do not kindle up a flame which years and all the efforts of the patriot will scarce extinguish. Let those who oppose the abolitionists take warning from this event, and let them ever remember, that the only weapons, with which these zealots can be successfully encumbered, are truth, reason, moderation, and tolerance—that these are the only means to disarm them of their fanaticism, and that violence, outrage and persecution, will infallibly inflame their zeal, enlarge their number, and increase the power of their dangerous doctrines!!

#### Baltimore Chronicle.

The death of a man, falling in the defence of his undoubted rights, against the aggressions of a miscreant mob, is an event of no mere public importance. The death of the Editor of a public journal falling in defence of his press, against an excited populace is a matter of the very highest public importance. It matters but little what Mr. Lovejoy's designs were. The destruction of his press by a mob was an outrage, than which none greater is to be found in the catalogue of human offences. It becomes the duty of the public, and more particularly of the Southern public, so to treat it. If it be justified, palliated in the south, the occurrence may and will be turned to immense account by the fanatic abolitionists of the North.

The force of the argument and the appeal which it will afford them can only be broken by the most unequivocal expression, on the part of the south, of disapproval of such a lawless mode of limiting the right of discussion. Upon the question of abolition, the north is perfectly sound. That section can only be rendered otherwise by unreasonable exactions and demands from the south.

#### N. Y. Baptist Register.

No person of candor and consideration can read the above without shuddering. The ruin of the republic is "as sure as plumb falls," unless an immediate rebuke be extensively given to such an outrage, by the public press, and the people set their faces toward a reform, let their sentiments be what they may in regard to abolition. In a little while, should such things be suffered to continue, one may be more safely located under the Czar of Russia than in the United States; a man will be able to speak and act with greater freedom—his person and property will be altogether more secure. Any government in the world is to be preferred to mob government; and where mobs are seen to control, the indications are strong that the Gracious Ruler of the universe is about withdrawing his restraints, and giving the people up to frightful judgments.

If the perpetrators of this awful outrage are not brought to speedy and dignified punishment, woe to the State of Illinois. We believe the frown of Heaven will rest upon her, and her infamy will be inscribed with flaming capitals in the skies; and that of all other States which remain silent or palliate the guilt, will be indented with her for the nations of the old world to look at, and repeat with high exultation as a commentary on republics. Oh! the deed was most foul, being committed in a free State. Had it been perpetrated within the dominions of slavery it would have been horrible, truly; but a violation of their peculiar laws might be urged as some apology; but it has an aggravation of character here that stamps it with a baseness and guilt utterly indescribable. It would seem that so bold and intrepid a spirit as Mr. Lovejoy's would have awakened the admiration of the inhabitants of a Slave State. And however great the excitement, at the moment, it would all have been dissipated by the sublimity of his heroism, that the members of a free State could have taken the life of so noble and excellent a fellow citizen, given to the act a depth of degradation, at which the savage of the forest would have revolted. If this was done to silence abolitionism, it was as egregious an act of folly as it was of wickedness. It will give to the cause of abolition a ten-fold impetus. The curse of slavery will appear to be increasingly dreadful, and the desire for its removal will be unutterably quickened. It would seem as if our poor brethren at the South, would be even terrified by the act, and be aroused to throw off the incubus.

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The above corroborates a rumor which was ripe in our city yesterday. Spilling the blood of the unfortunate Lovejoy is worse than sowing Dragon's teeth, in the golden field! Every drop will, as it were, spring up into a new Abolition Society, that will, Hydra-like, lift its head in the land, and we fear no Hercules will be found who can vanquish it. Will the press pass over this outrage lightly, as it has similar ones? Is a citizen of the United States to have his house—his castle—assailed by an armed mob—and is he to be murdered for defending the rights guaranteed to him by the Constitution of his country? Are such things to be tolerated, and will the presses of the country, which can find so much gall and wormwood, and so many maledictions for political opponents, pass by this outrage, with a bare expression of cold regret?

The *murderers*, for such we pronounce them, to go unpunished! We trust not. There is law in the land, we hope they will be made answerable to it—if not why then command us to the despotism of the Grand Turk or the Czar, for they protect their people. The Mississippi for a century to come, though it may pour a constant

food, will not pour enough to wash out the disgrace of the horrid murders of Alton, St. Louis, and Vicksburg. We condemn and regret, and condemn any one can, the evil tendency of the publications of the abolitionists, but we find now in the laws of the land, nor in our code of morals, a principle that will justify such a deed as that just done in Alton. It is time that something were done to quell the spirit of mobism. The doctrine, that when the *Law* is inefficient to take hold of a man, the people should, and be at once legislators and executors, has become too rifle in the land. No individual who differs in opinions from the mass is safe. *Lynch-law* is the order of the day, and a cowardly mob, our only legislators, might be right in our modern code, and murder has become a pastime.

#### THE DICKINSON JOURNAL.

*Williamsport, Pa.* — *Williamsport, Pa.*

It now remains to be seen whether the perpetrators of this atrocious crime will be made to pay the penalty of life for life; or whether they will be suffered to go unpunished. If the latter, then we may truly say that the rights of American citizens are but a name; that our laws are inadequate to the protection of life and property, or even to the vindication of their own majesty against transgressors.

Mr. Lovejoy, we understand, was a man of excellent character and moral worth; and the only fault, it is presumed, which his murderers could allege against him, was that he was an Abolitionist, and was determined to publish an Abolition paper at Alton. It ought to be recollect, however, that he had once changed his place of publication in consequence of popular excitement, having established his paper originally at St. Louis.

The enemies of Abolition must be very stupid indeed, if they expect to put it down, in this free country, by mob violence, and especially by assassination and murder. The old maxim, that "the blood of the martyrs is the seed of the church," is just as true in the case of Abolition, and for similar reasons.

Since writing the above, we have received additional particulars of this melancholy affair. It appears that Bishop was one of the assailants, and was killed by a shot from within the building. This alters the case somewhat; but after all, there is this great difference between the respective situations of the parties, viz. that one was acting on the offensive, and the other on the defensive. Both deaths are fairly chargeable to the assailing party.

#### THE BOSTON DAILY ADVOCATE.

*Boston, Mass.* — *Boston, Mass.*

*Liberty Murdered.* The horrid intelligence comes to us from Illinois, that the Rev. E. P. Lovejoy has fallen a victim to the *liberty* of the press. Incarnate fiends and assassins have robbed a wife of a husband, children of a father, and society of a pure minded man; for what? Because he stood under the shield of the Constitution, and defended the *liberty* of the press: A glorious cause to die in! Let his memory be embalmed. The blood of that innocent man will not sink into the ground. It will be required at the hands of all those who have raised this infernal spirit of mobism against free discussion and a free press. The blood of a murdered Lovejoy is on the heads of those men who, the 17th of August, 1836, assembled in Faneuil Hall, to vote down free discussion, and whose hands afterwards were barely stayed from being nicked in the blood of Garrison. Free discussion now has her martyr, and it will rouse men who have souls, to the defense of that dearest right, as did the murder of Morgan to the defense of the rights of free citizens against a secret despotism.

#### THE PHILANTHROPIST.

*Edited by G. Bailey, Jr.*

*CINCINNATI, DECEMBER 12, 1837.*

Last week we were unable to read the proof, and our paper was most horribly marred by typographical errors. This shall not often happen.

#### PRESIDENT'S MESSAGE.

If it were not a period of peculiar interest to our cause, and if our paper were not so small, we should be glad to pay this document before our readers. But it is impossible to give anything more than a brief notice of its contents.

*FISCAL MATTERS.* Balance in treasury, Jan. 1837, \$45,968,528. Receipts during present year from all sources, including the amount of Treasury notes issued, \$23,499,981. Aggregate therefore, \$69,468,504. Expenditures (that will have been) at the end of year on appropriations made by Congress, \$35,281,361. Nominal balance in Treasury, first of January next, \$34,187,143. Of this only \$1,083,498, are immediately available for and applicable to public purposes. The unavoidable portion consists chiefly of sums deposited with the States and due from the former depositary banks. The amount of Treasury notes, which it will be necessary to issue during the year on account of those funds being unavailable, will, it is supposed, not exceed four and a half millions. "Notwithstanding," he says,

The force of the argument and the appeal which it will afford them can only be broken by the most unequivocal expression, on the part of the south, of disapproval of such a lawless mode of limiting the right of discussion. Upon the question of abolition, the north is perfectly sound. That section can only be rendered otherwise by unreasonable exactions and demands from the south.

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The general disposition appears to be, to make such modifications and additions only as will the more effectively carry out the original policy of filling our new States and Territories with an industrious and independent population.

The modification most perseveringly pressed upon Congress, which has occupied so much of its time for

years past, and will probably do so for a long time to come, is not sooner satisfactorily adjusted, is a reduction in the cost of such portions of the public lands as are delayed by the Mexican Government. So soon as the necessary documents were prepared, after entering upon the duties of my office, a special messenger was sent to Mexico, to make a final demand of redress, with the documents required by the provisions of our treaty. The demand was made on the 20th of July last. The reply, which bears date the 28th of the same month, contains assurances of a desire, on the part of that Government, to give a prompt and explicit answer respecting each of the complaints, but that the examination of them would necessarily be deliberate; that in this examination, it would be guided by the principles of public law and the obligation of treaties; that nothing should be left undone that might lead to the most speedy and equitable adjustment of our demands; and that its determination, in respect to each case, should be communicated through the Mexican Minister here.

Since that time an envoy extraordinary and minister plenipotentiary has been accredited to this Government by the Mexican Republic. He brought with him assurances of a sincere desire that the pending differences between the two governments should be terminated in a manner satisfactory to both. He was received with reciprocal assurances; and a hope was entertained that his mission would lead to a speedy, satisfactory and final adjustment of all existing subjects of complaint. A sincere believer in the wisdom of the pacific policy by which the United States have always been governed in their intercourse with foreign nations, it was my particular desire, from the proximity of the Mexican Republic, and well known occurrences on our frontier, to be instrumental in obviating all existing difficulties with that government; and restoring to the intercourse between the two republics, that liberal and friendly character, by which they should always be distinguished. I regret, therefore, the more deeply to have found in the recent communications of that government so little reason to hope that any future efforts of mine for the accomplishment of these desirable objects would be successful.

Although the larger number, and many of them aggravated cases of personal wrongs have been now for years before the Mexican Government, and some of the causes of national complaint, and those of the most offensive character, admitted of immediate, simple and satisfactory replies, it is only within a few days past that any specific communication in answer to our last demand, made five months ago, has been received from the Mexican minister.

By the report of the Secretary of State, herewith presented, and the accompanying documents, it will be seen, that for not one of our public complaints has satisfaction been given or offered; but that but one of the cases of personal wrongs has been favorably considered; and that but four cases of both descriptions, out of all those formerly presented, and earnestly pressed, have as yet been decided upon by the Mexican Government.

Not perceiving in what manner any of the powers given to the Executive alone should be further usefully employed in bringing this unfortunate controversy to a satisfactory termination, the subject was by my predecessor referred to Congress, as one calling for its interposition. In accordance with the clearly understood wishes of the Legislature, another and formal demand for satisfaction has been made upon the Mexican Government, with what success the documents now communicated will show. On a careful and deliberate examination of their contents, and considering the spirit manifested by the Mexican Government, it has become my painful duty to return the subject, as it now stands, to Congress, to whom it belongs, to decide upon the time, the mode, and the measure of redress. Whatever may be your decision, it shall be faithfully executed, confident that it will be characterized by that moderation and justice which will, I trust, under all circumstances, govern the councils of our country.

#### MISCELLANEOUS MATTERS.

He recommends the erection of a manufactory of gunpowder to be under the direction of the Ordnance office, the establishment of a manufactory of small-arms west of the Alleghany, to be maintained on the plan proposed by the Secretary of War, an increase of the regular forces, the reorganization and enlargement of the staff of the Army and the ordnance corps. He represents the condition of our naval force abroad as very satisfactory—

"Additions have been made to our squadron on the West India station, where the large force under Commodore Dallas has been most actively and efficiently employed in protecting our commerce, in preventing the importation of slaves, and in co-operation with officers of the Legislatiure, another and formal demand for satisfaction has been made upon the Mexican Government, with what success the documents now communicated will show. On a careful and deliberate examination of their contents, and considering the spirit manifested by the Mexican Government, it has become my painful duty to return the subject, as it now stands, to Congress, to whom it belongs, to decide upon the time, the mode, and the measure of redress. Whatever may be your decision, it shall be faithfully executed, confident that it will be characterized by that moderation and justice which will, I trust, under all circumstances, govern the councils of our country.

#### NOTICES.

#### RECEIPTS.

#### PLEDGES AND DONATIONS.

#### PER EDWARD WEED.

Wellington, \$18 69  
Huntington, 5 25  
Lyndhurst, 3 13  
Jno. P. Cowles, 12 80  
H. C. Taylor, 10 00  
Vermillion, Richland co., 19 00  
Mansfield and Washington, 81 00  
Utica, Licking co., 10 00  
St. Albans, 13 73  
Israel Mattison, 13 73  
Benj. Hockaday, 5 00  
Hartford, Society, 18 25  
Asahel Griffin, 3 00  
Jno. Jamison, 5 00  
Granville, Soc., 12 00  
Muskingum co. Soc., 74 50  
New Concord, 12 00  
Wm. Robinson, 20 00  
Joseph Gill, 25 00  
John M. Fairchild, 1 00  
Pinckney Lewis, 5 00  
Isaac Lloyd, 5 00  
John Lewis, (Warren co.) 5 00  
M. S. McRath, 12 00  
James Maxwell, (Caldiz) 5 00  
John Parker, 5 00  
Wm. Robinson, 5 00  
John M. Sterling, 20 00  
Mark Strickland, 10 00  
Thomas Swayne, (New Athens,) 10 00  
John M. Scroggs, 3 00  
Alex. Scroggs, 5 00  
J. C. Tidball, 10 00  
Thos. Vincent, 5 00  
Thomas White, 5 00

#### INDIVIDUALS.

Isaac I

The Israelites under the bondage of Egypt, enjoyed all these rights and privileges. True, "their lives were made bitter, and all the service wherein they made them serve was with rigor." But what was that, when compared with the incessant toil of American slaves, the robbery of all their time and earnings, and even the "power over any thing, or acquire any thing"—the "quar of corn a day," the legal allowance of food!—their only clothing for one half of the year, "one shirt and one pair of pantaloons!"—the two hours and a half only for rest and refreshment in the twenty-four!—their dwellings, hovels, unfit for human residence, commonly with but one apartment, where both sexes and all ages herd promiscuously at night, like the beasts of the field. Add to this, the mental ignorance, and moral degradation, the daily separations of kindred, the revilements of lust, the lacerations and baptisms of blood, sanctioned by the laws of the South, and patronized by its public sentiment. What, we ask, was the bondage of Egypt when compared with this? And yet for her oppression of the poor, God smote her with plagues, and trampled her as the mire, till she passed away in his wrath, and the place that knew her in her pride, knew her no more. Ah! "I have seen the afflictions of my people, and I have heard their groanings, and am come down to deliver them." He did come, and Egypt sank, a ruinous heap and her blood closed over her.

If such was God's retribution for the oppression of her then Egypt, of how much sorer punishment shall a Christian people be though worthy, who cloak with religion, a system, in comparison with which the bondage of Egypt dwindles to nothing?

Let those believe who can, that God gave his people permission to hold human beings, robbed of all their rights, while he threatened them with wrath to the uttermost, if they practised the far lighter oppression of Egypt—which robbed its victims of only the *least* and *cheapest* of their rights, and left the *females* unprovided even of these. What! Is God divided against himself? When he had just turned Egypt into a funeral pile, while his curse verblazed upon her unburied dead, and his bolts still hissed amidst her slaughter, and the smoke of her torment went upwards because she had "scorched the poor," did he license the *victims* of robbery to rob the poor of all? As Lawgiver, did he create a system tenfold more grueling than that; for which he had just hurled Pharaoh headlong, and cloven down his princes, and overwhelmed his hosts, and blasted them with his thunder, till hell was moved to meet them at their coming?

Having touched upon the general topics which we design to include in this Inquiry, we proceed to examine various Scripture facts and passages, which will doubtless be set in array against the foregoing conclusions.

#### Objections Considered.

The advocates of slavery are always at their wits end when they try to press the Bible into their service. Every movement shows that they are hard-pushed. Their boldness and every varying shift, their forced constructions, lacking even plausibility, their bold assumptions, and blind guess-work, not only proclaim their *cause* desperate, but themselves. Some of the Bible defences are truly ludicrous. For the mastery, it may be set down a drawn battle.

How often has it been set up in type, that the color of the negro is the Cain-mark, propagated Doubtless Cain's posterity started an opposition to the ark, and rode out the flood with flying streamers! Why should not a miracle be wrought to point such an argument, and fill out for slaveholders a "Divine title-deed, vindicating the ways of God to men?

Objection 1. "Cursed be Canaan, a servant of servants shall he be unto his brethren." Gen. i. 25.

This prophecy of Noah is the vague meatus of slaveholders, and they never venture abroad without it. It is a pocket-piece for sudden occasion—a keepsake to do over a charm to spell-bind opposition, and a magnet to attract whatsoever worketh abomination, or maketh a lie." But closely as they cling to it, "cursed be Canaan" is a poor drug to stupefy a throbbing conscience—a mocking infamy, vainly wooing slumber to unquiet tossings, and crying "Peace, be still," where God wakes war, and breaks his thunders.

Those who plead the curse on Canaan to justify negro slavery, assume all the points in debate.

1. That the condition prophesied was *slavery*, rather than the more rendering of *service* to others, and that it was the bondage of *individuals* rather than the condition of a nation tributary to another, and in that sense its servant.

2. That the *prediction of crime justified* it; that it grants absolution to those whose crimes fulfil it, if it does not transform the crimes into *virtues*. How plausibly the Pharaohs might have quoted God, prophecy to Abraham, "Thy seed shall be in bondage, and they shall afflict them for four hundred years." And then, what saints were those that crucified the Lord of glory!

3. That the Africans are descended from Canaan.—Whereas Africa was peopled from Egypt and Ethiopia, and Mizraim settled Egypt, and Cush, Ethiopia. See Gen. x. 15–19, for the location and boundaries of Canaan's posterity. So on the assumption that African slavery fulfills the prophecy, a curse pronounced upon one people, is quoted to justify its infliction upon another. Perhaps it may be argued that Canaan includes all Ham's posterity. If so, the prophecy has not been fulfilled. The other sons of Ham settled the Egyptian and Assyrian empires, and conjointly with Shem the Persian, and afterward, to some extent, the Grecian and Roman. The history of these nations gives no verification of the prophecy.—Whereas the history of Canaan's descendants, for more than three thousand years, is a record of its fulfillment.—First, they were made tributaries by the Israelites. Then Canaan was the servant of Shem. Afterward, by the Medes and Persians. Then Canaan was the servant of Shem, and in part of the other sons of Ham. Afterward, by the Macedonians, Grecians, and Romans, successively. Then Canaan was the servant of Japhet, mainly, and secondarily of the other sons of Ham. Finally, they were subjected by the Ottoman dynasty, where they yet remain. Thus Canaan is now the servant of Shem and Japhet, and the other sons of Ham.

But it may still be objected, that though Canaan is the only one named in the curse, yet the 22d and 23d verses show that it was pronounced upon the posterity of Ham in general. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without."—Verse 22. In verse 23, Shem and Japhet cover their father with a garment. Verse 24, "And Noah awoke from his wine, and known what his younger son had done unto him, and said, &c."

It is argued that this younger son cannot be Canaan, as he was not the son, but the grandson of Noah, and therefore it must be Ham. We answer, whoever that "younger son" was, or whatever he did, "Canaan alone was named in the curse." Besides, the Hebrew word *Ben*, signifies son, grandson, great-grandson, or any one of the posterity of an individual. Gen. xxix. 5, "And ye said unto them, Know ye Laban, the son of Nahor?" Ye said unto them, "He is the son of Nahor." Gen. xxiv. 15, 29. In 2 Sam. xii. 24, it is said, "Mephibosheth, the son of Saul, came down to meet the king." But Mephibosheth was the son of Jonathan, and the grandson of Saul. 2 Sam. ix. 6. So Ruth iv. 17, "There is a son born to Naomi." This was the son of Ruth, the daughter-in-law of Naomi. Ruth iv. 13, 15. So 2 Sam. xxi. 6, "Left seven men of his [son's] sons to be delivered unto us," &c. Seven of Saul's grandsons were delivered up—2 Sam. xxi. 8, 9. So Gen. 28, "And hast not suffered me to kiss my sons and my daughters?" and in the 55th verse, "And early in the morning Laban rose up and killed his sons," &c. These were his grandsons. So 2 Chron. ix. 20, "The driving of Jehu, the son of Nimsi." So 1 Kings xii. 16. But Jehu was the grandson of Nimsi. 2 Kings ix. 2, 14. Who will forgive the inspired writer to use the same word, when speaking of Noah's grandson?

Further, if Ham were meant, what propriety in calling him the "younger son"? The order in which Noah's sons are always mentioned, makes Ham the second, and not the younger son. If it be said that Bible usage is variable, and that the order of birth is not always preserved in enumerations, the reply is, that enumeration in the order

of birth, is the rule, in any other order the exception.

Besides, if the younger member of a family, takes precedence of older ones in the family record, it is a mark of pre-eminence either in original endowments or providential instrumentality. Abraham, though sixty years younger than his oldest brother, and probably the youngest of Terah's sons, stands first in the family genealogy. Nothing in Ham's history warrants the idea of his pre-eminence, besides the Hebrew word *Hakatza*, rendered "younger," means the little, small. The same word is used in Isaiah vi. 23, "A little one shall become a thousand." Also in Isaiah xxii. 24, "All vessels of small quantity." So Psalm cxviii. 18, "He will bless them that fear the Lord, both small and great." Also Exodus xviii. 22, "But every small matter they shall judge." It would be a perfectly literal rendering of Gen. ix. 24, if it were translated thus, "When Noah knew what his little son, or grandson (Hem-hakkotza) had done unto him, he said, cursed be he unto his brethren," not unto himself!

Objection II:—"If a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money." Exodus 20. 21.

Arguments drawn from the Mosaic system in support of slavery, originate in a misconception both of its genius, as a code, and of the design and scope of its most simple provisions. The verses quoted above, afford an illustration in point.

What was the design of this regulation? Was it to grant masters an indulgence to beat servants with impunity? and an assurance, that if they beat them to death, the offence should not be *capital*? This is substantially what some modern Doctors tell us. What Deity do such men worship? Some blood-gorged Moloch, enthroned on human heartbeats, and snuffing carnage for incense? Did He who thundered out from Sinai's flames, "Thou shall not kill," offer a bounty on murder? Whoever analyzes the Mosaic system—the condition of the people for whom it was made—their inexperience in government—ignorance of judicial proceedings—laws of evidence, etc., will find a most court in session, trying law-points—settling definitions, or laying down rules of evidence, in almost every chapter. Numbers xxxv. 10–32, Deuteronomy xi. 11, and xii. 4–6; Leviticus xxiv. 19–22; Exodus xxi. 18, 19, are a few, out of many cases stated, with tests furnished by which to detect the intent, in actions brought before them. The detail goes into, in the verses quoted, is manifestly to enable the judges to get at the motive of the action, and find out whether the master designed to kill,

1. "If a man smite his servant with a rod"—The instrument used, gives a clue to the intent. See Numbers xxxv. 16, 18. It was a rod, not an axe, nor a bludgeon, nor any other deathweapon—hence, from the *kind* of instrument, no design to *kill* would be inferred; for intent to kill would hardly have taken a *rod* for its weapon.—But if the servant dies under his hand, then the unfitness of the instrument, instead of being evidence in his favor, is plain against him, for, to strike him with a rod until he *dies*, argues a great many blows laid on with great violence, and this kept up to the death-gasp, establishes the point of intent to kill. Hence the sentence, "He shall surely be punished." The case is plain and strong.—But if he continued a day or two, the length of time that he lived, together with the kind of instrument used, and the fact that the master had a pecuniary interest in his life, (he is his money,) all, made out a strong case of circumstantial evidence, showing that the master did not design to kill; and required a corresponding decision and sentence. A single remark on the word "punished" in Exodus xxi. 20, 21, the Hebrew word here rendered punished, (Nakam,) is not so rendered in another instance.—Yet it occurs thirty-five times in the Old Testament—in almost every instance, it is translated *punish*—in a few, "to take vengeance" or "to revenge," and in this instance alone, "punish." As it stands in our translation, the pronoun preceding it, refers to the *master*—the master in the 21st verse, is to be punished, and in the 22d not to be punished; whereas the preceding pronoun refers neither to the master nor to the servant, but to the crime, and the word rendered punished, should have been rendered avenged. The meaning is this: If a man smite his servant or his maid with a rod, and he die under his hand, if the death shall surely be avenged, or literally, by avenging it shall be avenged; that is, the death of the servant shall be avenged by the death of the master. So in the next verse—"If he continue a day or two," his death shall not be avenged by the death of the master, for in that case the crime was to be adjudged manslaughter, and not murder, as in the first instance. In the following verse, another case of personal injury is stated, not intentional, nor extending to life or limb, a mere accidental hurt, for which the injurer is to pay a sum of money; and yet our translators employ the same phraseology in both places.—One, an instance of deliberate, wanton, killing by piece-meal. The other and accidental, and comparatively slight injury of the inflicter, in both cases, they say the same thing! "He shall surely be punished." Now, just the difference which common sense would expect to find in such cases, where God legislates, is strongly marked in the original. In the case of the servant wilfully murdered, God says, "It [the death] shall surely be avenged," (Nakam,) that is, the life of the wrong doer shall expire at his crime. The same word is used in the Old Testament, when the greatest wrongs are redressed, by devoting the perpetrators; whether individuals or communities, to destruction. In the case of the unintentional injury, in the following verse, "He shall surely be fined, [Amaad.] He shall pay as the judges determine." The simple meaning of the word Amaad, is to lay a fine. It is used in Deut. xxxi. 19, "They shall amerce him in one hundred shekels," and in 2 Chron. xxvi. 3—"He condemned [mulated] the land in a hundred talents of gold." This is the general use of the word, and its primary significance. That avenging the death of the servant, was neither imprisonment, nor stripes, nor amercing the master in damages, but that it was taking the master's life we infer.

Objection III. Both thy bondmen and bondmaids which thou shall have, shall be of the heathen that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever. Lev. xv. 44–46.

The points in these verses, urged as proof, that the Mosaic system sanctioned slavery, are 1. The word "bondmen" 2. "Buy," 3. "Inheritance and possession," 4. "Forever."

The second point, the *buying* of servants, has been already discussed, see page 15. And the part of the third (holding) servants as a "possession," See p. 36.) We will now ascertain what *sanction* to slavery is derivable from the terms "bondmen," "inheritance," and "forever."

1. *Bondmen*. The fact that servants from the heathen are called "bondmen," while others are called "servants" is quoted as proof that the former were slaves. As the caprices of King James' translators were not divinely inspired, we need stand in no special awe of them. The word rendered *bondmen*, in this same word uniformly rendered servants elsewhere. To infer from this that Gentile servants were slaves, is absurd. Look at the use of the Hebrew word "Ebed," the plural of which is here translated "bondmen." In Isaiah xli. 1, the same word is applied to Christ. "Behold my servant [bondman, slave?] whom I have chosen, mine elect in whom my soul delighteth." So Isaiah iii. 13, "Behold my servant [Christ] shall deal prudently." In 1 Kings xii. 6, 7, it is applied to King Rehoboam. "And they [the old men] speak unto him, saying if thou wilt be a servant [Ebed] unto this people this day, and wilt serve them, and answer them, and spend good words to them, then they will be thy servants forever." In 2 Chron. xii. 7, 8, 9, 13, it is applied to the king and all the nation. In fine, the word is applied to all persons doing service to others—magistrates, to all governmental officers, to tributaries, to all the subjects of governments, to younger sons—defining their relation to the first-born, who is called Lord and ruler—to prophets, to kings, to the Messiah, and in most of the prophecies, not less than fifty times in the Old Testament.

If the Israelites not only held slaves, but multitudes of them, why had their language no word that meant slave? If Abraham had thousands, and if they abounded under the Mosaic system, why had they no such word as slave or slavery? That language must be woefully poverty stricken, which has no signs to represent the most common and familiar objects and conditions. To represent by the same word, and without figure, property, and the owner of that property, is a solecism. Ziba was an "Ebed," yet he "owned" (!) twenty *Ebeds*. In English, we have both the words *servant* and *slave*. Why? Because we have both the things, and need signs for them. If the tongue had a sheath, as swords have scabbards, we should have some name for it; but our dictionaries give us none. Why? Because there is no such thing. But the objector asks, "Would not the Israelites use their word *Ebed* if they spoke of the slave of a heathen?" Answer. The servants of individuals among the heathen are scarcely ever alluded to. *National* servants or tributaries, are spoken of frequently, but as rarely are their *domestic* servants alluded to, no necessity existed, even if they were slaves, for coining a new word. Besides, the fact of their being domestics, under heathen laws and usages, proclaimed their *liabilities*, their locality told their condition; that is, applying to them the word *Ebed*, there would be no danger of being misunderstood. But if the Israelites had not only servants, but besides these, a multitude of slaves, a word meaning *slave*, would have been indispensable for purposes of every day convenience. Further, the laws of the Mosaic system were so many sentinels on every side to warn off foreign practices. The border ground of Canaan, was quarantine ground, enforcing the

strictest non-intercourse between the *inhabitants* and the *strangers*, but of *mergers*.

The fact that the Hebrew language had no words corresponding to *slave* and *slavery*, though not a conclusive argument, is no slight corroborative, tend to exalt still more on high, and assist us to lose a *little* of our *high* and *pride*.

Those who object to emancipation for fear the negroes would cut their throats, steal &c. speak the language of infidelity and unbelief, for God has declared the results to be very different, read Isaiah lviii. 8, 12.

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